THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"The best preparation for the future is the present well seen to, the last duty well done.—GEORGE MACDONALD.

No. 36 Vol. LXIX. Thursday, September 5, 1907. Price One Penny.

MISSIONARY WORK AND ITS RESULTS.

DURING the past three-quarters of a century the Church of Jesus Christ of Latter-day Saints has sent out many thousands of missionaries into the nations of the earth with the everlasting Gospel. Tens of thousands of people have received with gladness the sublime truths revealed anew from heaven to Joseph Smith the great Prophet of the last dispensation and are rejoicing in the liberty with which the Lord has made them free.

In order to carry on this missionary work, innumerable and trying deprivations have had to be endured, such as the comforts of home, the loving association of fathers and mothers, of brothers and sisters, of wives and children; good, remunerative positions, with bright temporal prospects, the privileges of the House of the Lord, etc. Added to these is the expenditure of many millions of pounds for food, clothing and other expenses. All these, and many other sacrifices, the Elders of the Church of Christ have made in order to bring salvation to their fellow-men.

Besides all this, the missionaries have had to endure many trials. The whole world has been arrayed against them: like their Master, they have been despised and rejected of men; all manner of evil has been spoken of them falsely; their motives have been misconstrued and they have been denounced as imposters and deceivers.

Yet they have not swerved from their purpose Sustained by Him whose message they came to bear, they have gone forth manfully and discharged the duties assigned to them to the best of their ability—that was all the Lord required them to do. And what has been the testimony of these thousands of faithful servants? This, that during no other period of their lives have they had half the joy and satisfaction they experienced while in the mission field. There is no work in the world to compare with that of saving souls. The man that saves a soul approximates to the God who created that soul.

This should be the business of every Latter-day Saint. It is the work which Christ has commanded us to do. In a revelation given to Joseph the Prophet, He said: "Behold I sent you out to testify and warn the people, and it becometh every man who hath been warned to warn his neighbor. Therefore, they are left without excuse, and their sins are upon their own heads." (Doc. and Cov. 88: 81, 82.) And speaking through the Prophet Ezekiel, He said: "Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at my mouth, and give them warning from me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." (Ezekiel 3: 17-19.)

In the beginning of the great latter-day work the Lord manifested His displeasure with those who failed to open their mouths and testify of Him. "With some," said He, "I am not well pleased, for they will not open their mouths, but hide the talent which I have given them, because of the fear of men. Woe unto such, for mine anger is kindled against them. And it shall come to pass, if they are not more faithful unto me, it shall be taken away, even that which they have. * * * Behold, they have been sent to preach my gospel among the congregations of the wicked; wherefore I give unto them a commandment thus: Thou shalt not idle away thy time, neither shalt thou bury thy talent that it may not be known." (Doc. and Cov. 60: 2, 3, 13.) Thus we see that by failing to warn our fellow-men, we transgress one of the Lord's commandments, and thereby bring upon ourselves His displeasure and condemnation.

Christ devoted His life to missionary work, and if we desire to be Christ-like, we must follow in His footsteps. This was the work assigned Him by His Father, and as the Father had sent Him, so sent He His disciples. He commissioned them to go into all the world and preach the Gospel to every creature. And so imbued were they with the Spirit of their Master that when He called them they immediately left their several occupations and went

forth to preach the Gospel of the kingdom without money and without price.

Even after He had been put to death, the Son of God continued His missionary labors. Quickened with the Divine Spirit, He went to the world of spirits and there preached the Gospel to those who had been disobedient in the days of Noah. Were we permitted to see the Savior of the world to-day, we would behold Him, as in the days of His earthly ministry, laboring for the salvation of the sons and daughters of His Father. I can conceive of no greater, no grander work in which either Gods or men could be engaged.

Missionary work produces the most beneficent results—the saving of souls from death. "What shall it profit a man," said the Lord, "if he gain the whole world and lose his own soul?" This shows that a soul is more precious in the sight of God than the wealth of worlds. The Church of Jesus Christ of Latter-day Saints can point with righteous pride and satisfaction to the work of its faithful missionaries. Tens of thousands of men and women have been literally born again—made new creatures—through the preaching of the Lord's faithful servants. Let the world turn its eyes to the Zion of the West and behold the thousands of homes, filled with happy and contented families. See, ye nations, a land which was once a dreary, barren waste, now blooming like a garden fair, filled with fruitful fields, orchards and vineyards, a land teeming with milk and honey. Do you ask what brought about this great transformation? We answer, The unselfish and untiring labors of the missionaries of the Church of Jesus Christ of Latter-day Saints. The nations of the earth owe much to "Mormonism." It has lifted tens of thousands of their subjects out of both spiritual and temporal bondage, cleansed them from their sins, and planted them in a land of peace and plenty. No wonder that in all the homes of the Latter-day Saints prayers are offered up every morning and evening in behalf of the missionaries of the Church who are out in the world proclaiming the glad tidings which the Lord has revealed for the salvation and exaltation of His children.

Brethren, we are called with a holy calling. Our mission is the same as that of the ancient apostles—to preach the Gospel to all the world. We possess the same authority that was held by the servants of the Lord in former times. The world is filled with preachers, but they are not teaching the true Gospel of Christ, nor have they authority from God to administer in the ordinances of salvation. We are few in number, and the field is large. Let us therefore labor all the more earnestly, in season and out of season. To us every place should be a temple, and all times summer.

Missionary work brings the greatest rewards. "He that converteth a sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." "And if it so be," says

the Lord, "that you should labor all your days in crying repentance unto this people, and bring, save it be one soul unto me, how great shall be your joy with him in the kingdom of my Father." (Doctrine and Covenants 18: 15.) Let us not grow weary in well doing, for in due time we shall reap the reward of our labors, if we faint not.—W. A. M.

THE AGE OF ENOCH.

An Elder reports that while distributing tracts a few days ago he met a gentleman who was prepared to prove that "Mormonism" contradicts the Bible. At this the missionary manifested considerable surprise, for he had been taught from childhood that the most perfect harmony exists between the doctrines of the Church of Jesus Christ of Latter-day Saints and the teachings of the apostles and prophets recorded in the books of the Old and the New Testament. He requested the gentleman to show him wherein "Mormonism" is in conflict with the Bible. The latter opened his Bible and turning to the fifth chapter of Genesis and twenty-third verse read as follows: "And all the days of Enoch were three hundred and sixty-five years." "Now," he continued, "the Pearl of Great Price, one of the standard works of your Church, contradicts this statement, and says that 'all the days of Enoch were four hundred and thirty years.' Here we have a difference of sixty-five years in the age of one of the patriarchs."

This was one of the gentleman's strong reasons for rejecting "Mormonism." He was not aware that he was contributing to the fulfillment of a prophecy made by Isaiah many centuries ago. After prophesying that in the last days the Lord would bring a book out of the ground (which prophecy was literally fulfilled when the angel delivered out of the ground the plates of the Book of Mormon to Joseph Smith), the Prophet said: "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. For the terrible one is brought to nought, and the scorner is consumed, and all that watch for iniquity are cut off: that *make a man an offender for a word*, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought." (Isaiah 29: 18-21.) Times without number have our brethren been made offenders for a word, a letter, a figure. But the Lord has been with His servants, and just as often have the terrible ones been brought to nought and the scorner defeated. By the power of His Spirit He has confounded the wisdom of the wise and brought to nought the understanding of the prudent.

But to return to our subject. The gentleman, of course, main-

tained that the Bible is right and the Pearl of Great Price wrong. "How do you know," he was asked, "that the Bible statement concerning the age of Enoch is correct? If you were in a court of justice, and under oath, could you swear that you knew the exact age of Enoch to be three hundred and sixty-five years?" He admitted that he could not. Yet he had justified himself in rejecting "Mormonism" because the Pearl of Great Price places the age of Enoch at four hundred and thirty years, while according to the Bible record all the days of the patriarch were three hundred and sixty-five years. But as it was in the days when the Savior was upon the earth, so it is to-day—people strain at a gnat and swallow a camel. What would the Christian people of England think of a "Mormon" missionary if he were to go round urging them to relinquish their belief in the Bible on the ground that there are over six thousand variations in the different manuscripts?

Why did the gentleman, when pointing out the supposed difference between the Pearl of Great Price and the Bible concerning the age of Enoch, if he is a Biblical scholar or critic, not go further and explain why the Lord's prayer is omitted in the oldest copies of Matthew 6: 13; why several copies omit Matthew 16: 2, 3 altogether; why the last twelve verses of Saint Mark are omitted by the two oldest copies of the original Greek; why one very ancient authority inserts an additional incident after Luke 6: 4, while it alters the account of the institution of the Lord's Supper in Luke 22: 19, 20, and omits Peter's visit to the sepulchre in Luke 24: 12, and several other details of the resurrection? Why did he not tell the missionary that the version of the Lord's Supper in Luke 11: 2, 4 is much abbreviated in many copies; that the incident of the bloody sweat is omitted in Luke 22: 43, 44, as also the words from the cross, "Father, forgive them," in Luke 23: 34? Why did he not tell him that the mention of the descent of an angel to cause the moving of the waters of Bethesda is entirely absent from the oldest copies of John 5: 4, and, above all, why did he not tell the missionary that the Samaritan version of the Pentateuch (which is preferred by many scholars to-day to that of the Hebrew) differs in at least six thousand places from the Hebrew version and that frequently the differences are *in the ages of the patriarchs*? (See "Our Bible and the Ancient Manuscripts," by Frederic G. Kenyon, M.A., D.Litt.; Hon Ph.D. of Halle University; Late Fellow of Magdalen College, Oxford; and Assistant Keeper of Manuscripts, British Museum).

From the foregoing it will be seen that the ages of many of the patriarchs as recorded in the Bible are subject to question. They vary in the different manuscripts. With regard to the age of Enoch, the Latter-day Saints are prepared to stand by the figures quoted in the Pearl of Great Price. It states that all the days of Enoch *when he walked with God* were three hundred and sixty-five years. In a revelation given to the Prophet Joseph Smith, March

28, 1835, the ages of the patriarchs were made known. In the revelation we find the following concerning Enoch: Enoch was twenty-five years old when he was ordained under the hand of Adam, and he was sixty-five and Adam blessed him. And he saw the Lord, and he walked with him, and was before his face continually; and he walked with God three hundred and sixty-five years, making him four hundred and thirty years old when he was translated." (Doctrine and Covenants, Section 107: 48, 49.) The information thus given has been omitted from the version of the Bible in common use, that is all. But whether the later revelation on this point is accepted or not, how does that affect the truth of "Mormonism," any more than the little discrepancies here pointed out bear on the truths contained in the Bible and in the gospel which it teaches.—M.

MINUTES OF THE SCOTTISH CONFERENCE.

The Scottish conference convened in the Gordon Halls, Paisley Road, Glasgow, on Sunday, September 1st, 1907. President Charles W. Penrose, Sister Romania B. Penrose, President David L. Murdoch and eighteen Elders laboring in the Scottish conference were in attendance. The conference convened at ten o'clock.

President David L. Murdoch called the meeting to order and extended a hearty welcome to all present. The statistical and labor report was read for the past six months. There were twenty-nine baptisms during that period, and others are occurring regularly at the rate of six or eight monthly. After sustaining the authorities of the Church as presented, President Penrose made a few remarks upon the business in hand. He reviewed the work of the past two years and said the time had now arrived to release Elder Murdoch from his labors in the Scottish conference. His labors and services there had been entirely satisfactory and he was honorably released to return home with his wife and daughter, and with the blessings of the Lord upon him. A successor to President Murdoch had to be appointed. President Penrose had sought diligently to know the mind and will of the Lord in this matter and he presented the name of William A. Budge as president of the Scottish conference. He was unanimously sustained. Elder Budge made a few remarks, expressing his appreciation of the honor conferred upon him, and his acceptance of the office.

Elder William E. Eccles spoke for a short time upon the mission of "Mormonism," after which President Penrose addressed the meeting upon the object and purpose of fasting, tithing and other principles of the Gospel, the blessings that follow their observance.

At the afternoon session, Elder Joseph S. Fife, of the Irish conference, spoke upon the greatness of the Latter-day work and bore testimony to the truthfulness of the Gospel.

Sister Penrose addressed the meeting on the work of the Relief Societies of the Church, their origin, organization and object, and imparted much information to the sisters in relation to the help they could give this great cause.

President Penrose then spoke upon the condition of the world to-day as compared with its condition in the days of the Savior; the necessity of revelation and the unwillingness of people to accept the same when it was presented to them.

At the evening session, Elder Heber G. Warner spoke upon the establishment of the Kingdom of God spoken of by Daniel and other Prophets and bore his testimony to the restoration of the Gospel in our day. President David L. Murdoch addressed the congregation upon the establishment of the work of the Lord and of the power that accompanies it in comparison with the systems of men that are inherently weak and can not endure, as the Savior said, "Every plant that my Heavenly Father hath not planted shall be rooted up."

President Penrose then addressed the assembly at some length on the subject of order, the necessity of being natural and not hypocrites. The Lord has many blessings to confer upon man and upon this earth. The time will come when war shall cease and men shall cultivate the arts of peace instead. Great changes must take place, and these will be brought about when the word of God is heeded and the Kingdom of God comes upon the earth. He traced the origin of all evil and opposition found in the world to-day to the time of the fall of man and the power of the evil one over Cain and others. The same opposition that was manifested in those days is to found in the world to-day and is manifested against the work and servants of the Lord. The Gospel is for all, and all men are called upon to repent. This is the last dispensation and the last time the Lord will put forth His hand to deliver His people.

We had a glorious conference. The attendance was larger than it has been for years. The attention of those present was excellent. Splendid instructions were imparted and the Spirit of the Lord was poured out in great abundance. The people seemed loth to leave and remained conversing and shaking hands with each other. Elders William H. Russell and Miss Binnie furnished excellent solos.

WILLIAM A. BUDGE, Clerk of Conference.

LET us see that whenever we have failed to be loving, we have also failed to be wise; that whenever we have been blind to our neighbors' interests, we have also been blind to our own; whenever we have hurt others, we have hurt ourselves much more.—RUSKIN.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, SEPTEMBER 5, 1907.

AS TO TITHES AND OFFERINGS.

"WILL a man rob God? Yet ye have robbed me. But ye say, Wherein have we robbed thee? In tithes and offerings." (Malachi 3: 8.)

This was addressed to the people of Israel many hundreds of years ago; but it is very suggestive to latter-day Israel. The law of tithing is of Divine origin, and was revealed long before the law of Moses was promulgated. Abraham, we are told, paid tithes to Melchisedek, who was the Priest of the Most High God. It is a standing requirement upon God's people. Blessings are predicated upon its observance which are peculiar thereto. The promises concerning it may be found in the Holy Scriptures, and history shows that when the law was obeyed, the promised blessings were enjoyed, and *vice versa*. Many of the regulations concerning tithing are to be found in the Old Testament, which we need not here repeat; we think there will be no dispute concerning them and their application to ancient Israel.

In addition to the tenth, which belonged to the Lord, there were other offerings for special purposes, and the neglect to render to the Lord that which was His due brought upon the people many calamities, particularly upon their crops, the products of field and farm and orchard and vineyard. It was with special reference to these that the words we have quoted were uttered through the Prophet Malachi. It is sometimes disputed whether tithing was required under the Gospel as well as under the law. It is evident, however, that the Savior inculcated its observance in His remarks to the Pharisees. "Woe unto you scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy and faith: these ought ye to have done, and *not to leave the other undone*." (Matthew 23: 23.)

The Latter-day Saints, however, have no doubts in regard to this matter. The Lord by special revelation, in answer to inquiries as

to what was the tithing He required of His people, gave the revelation contained in section 119, Doctrine and Covenants. There it will be seen that the Saints are required by the Lord to pay "one-tenth of all their interest annually, and this shall be a standing law unto them forever." Everybody who desires to observe this commandment can readily understand what is their duty in relation to it. It is very simple. It is also equitable. It bears with equal justice upon the rich as upon the poor. It is not the amount paid that brings the promised blessings, but the observance of the law. The poor man has little to pay, the rich man has much to pay. It is naturally graduated according to income.

Yet this rule to be observed by the Latter-day Saints is not in any sense a tax; it is a free-will offering. It is a voluntary donation. They who observe it faithfully will receive the full benefits that flow therefrom. If they think more of their money than of those blessings, they need not observe the commandment. If they desire to obtain them they will fulfil the law. There is no force-work about it. They are not excommunicated for failing to perform this duty. It is a matter between them and the Lord. If they do not live up to this requirement, that should be no reason why they should fail to keep other commandments. But one of the evidences of the necessity of observing the rule is that, when people neglect it they usually omit other duties and thus gradually slide back into the dark.

We advise all people who are seeking for the celestial glory, and wish to enjoy the full measure of the Spirit of the Lord, to observe the law sacredly, and if they omit to do so at any time from pressure of circumstances, to make it up in due season, which would be before the close of the fiscal year. But we wish to emphasize the fact that the entire matter lies between their own conscience and the Lord. We know by experience and observation that those who keep the law are prospered temporally as well as spiritually, and that God will give wisdom in the use of the nine-tenths after His claim of the one-tenth has been satisfied, so that it will go farther and bring greater increase, than if the Lord's tenth is withheld.

In this connection we desire to impress upon the Saints their duty in relation to offerings. On the first Sunday of each month a fast is established in the Church, which all members are invited to observe. They meet on that day in fasting and prayer to bear testimony of the goodness of God, to thank and praise Him, and invoke His blessings according to their several needs and circumstances. They should then donate for the benefit of the poor the amount saved by the fast, whether that be little or much. This is for the special benefit of the poor and needy. It is a sacred duty and brings with its performance a special blessing. "He that giveth to the poor lendeth to the Lord," and the Lord always pays His debts. Jesus said, "the poor ye have always with you." One reason for this

is that our hearts may be moved with compassion for those who are in want. That is necessary for our spiritual development. It brings out that feeling in the soul which we have inherited from our Divine Father, that seeks the good of others and thus brings us nearer to Him. By abstinence from food, we experience ourselves that which is felt by people who have no food, and our hearts reach out in sympathy toward them with a desire to alleviate their condition.

The observance of fast day and fast offerings, we fear, is somewhat neglected in the branches of the Church abroad, yet it is one of the duties of the Saints. It may be that in some places there are no members of the Church who are in such poverty as to require assistance, but if there are none at one point there are certainly some at others, and the conference presidents should be placed in a position from which they can extend a helping hand to those who are in need. God will bless the observers of this law, also established in Latter-day Israel.

Alms-giving should be in order. It should not be indiscriminate; it should be conducted through appointed channels; then the worthy poor will receive their due portion and persons who are importunate and undeserving will not succed in deceiving the benevolent. We urge upon all the Saints in the European Mission the performance of this duty towards the poor and needy; it will bring the Divine favor; neglect of it will bring Divine displeasure. If the Saints wish to grow in grace and in the knowledge of the truth, to make that progress which is necessary that they may go on to perfection, they should endeavor to live "by every word that proceedeth out of the mouth of God." But if they rob God in tithes and offerings as did Israel of old, they will come under similar condemnation and they will find that they will lose in temporal things as well as in spiritual things by their disobedience. It has often been demonstrated that when God's people will not yield unto Him His tenth, the devil obtains advantage by which they lose to him more than that which they filched from the Lord.

The Elders who preach the Gospel of Christ should not endeavor to teach these principles with any degree of compulsion, but to expound, explain and exhort, so that those who desire in their hearts to serve the Lord and obtain the fulness of the blessings of the Gospel of peace, will cheerfully and willingly comply with every law and regulation, and thus be entitled to all our Eternal Father has in store for the faithful and obedient.

C. W. P.

I don't think much of a man who is not wiser to-day than he was yesterday.—ABRAHAM LINCOLN.

YOU must love your work and not be always looking over the edge of it wanting the play to begin.—GEORGE ELIOT.

MORMON SUNDAY SCHOOLS AS SEEN THROUGH KINDLY GENTILE EYES.

THE following is from the *Deseret Evening News* of August 17th last:

It is a pleasure to turn once in a while from the abuse and vilification that flow constantly from the impure anti-"Mormon" sources, to the words of praise and commendation of impartial observers of conditions in Utah. For that reason we copy below part of an article in the New Haven, Conn., *Journal and Courier*, of August 5, written by Mr. E. C. Knapp, who is touring the West in the interest of Sunday School work. The *Courier* copies it from the *Hartford Times*. Mr. Knapp, after a few words on the growth of the "Mormon" Church, answers the question, How do you account for it? as follows:

"One reason is because the Mormon Sunday Schools are the best in the country. I have visited the largest and best Sunday Schools in the United States, such as the Wanamaker Presbyterian School in Philadelphia, the Bushwick Avenue Methodist in Brooklyn, N.Y., the Calvary Baptist in Washington, the St. George's Episcopal, in New York, the Marion Lawrence Congregational in Toledo, the Hyde Park Baptist, and the Moody Sunday Schools in Chicago; the Paulist Fathers' Catholic, the Temple Emmanuel Hebrew Schools in New York, but it was my pleasure on July 14th to visit the Mormon Sunday Schools in Salt Lake City, and I can truthfully say that they are the best I have ever visited. The Temple Emmanuel Hebrew in New York comes the nearest to them, because it meets for the same period, namely, ten to twelve on Sunday, and has separate class rooms and graded subject matter. However, this Hebrew school has paid teachers while the Mormon does not. Moreover, the Mormon is superior to the Hebrew in that adults are present in the Mormon schools in large numbers."

Speaking of his impressions during a visit to the Seventeenth Ward Sunday School, Mr. Knapp says:

"I am not a Mormon and do not believe in some of their doctrines, but I admire them for their zeal, business ability and common sense in Sunday School work, and I want to give them due credit. I arrived a little early and was given a cordial greeting by three different parties; I was invited to the platform and given a seat at the right of the superintendent where I could easily see the school. For five minutes the organist played a prelude, not a ragtime selection, but a suitable one. Promptly at ten o'clock the superintendent stood in his place and the school became perfectly quiet. The doors were closed and the late comers were admitted only at five or ten minute intervals. The attention and order

were excellent. The singing was hearty and the responsiveness good. There was a worshipful atmosphere unlike that in the average non-Mormon school. At the close of the thirty-minute opening service about ten minutes was taken for practising one or two new songs. The school then separated into their classes, the majority of them going into separate class rooms in the basement, which, by the way, was by no means dark and damp. For one hour the classes met for good, thorough instruction. There were more men teachers than women teachers. There were fully as many boys, young men, and men, as girls, young ladies and women. Each room was well supplied with blackboard, maps and charts. Each teacher used the catechetical methods. The boys and girls were well prepared with their lessons, even though it was the middle of July. I visited nearly all the classes, and was especially pleased with the kindergarten department, equipment, program, etc.; was also delighted with the parents' class. It was refreshing to visit a Sunday School and see the substantial church element, the cultivated men and women, present in large numbers."

The writer was favorably impressed with the "parents class." He says:

"I hold in my hand a booklet entitled 'Sunday-School Outlines of the Parents' Department.' In it I read the following: The object of the parents' class is: First, to aid the parents in general culture; and secondly, to bring about a closer relationship between the home and the Sunday School, that parents may give more efficient aid in the general work of the Sunday School.' Also, 'It is desired that parents will manifest an interest in getting children to be punctual and to be regular in attendance; to take an active part in the singing, and in memory work; and above all, that the parents will impress their children with the importance of preparing lessons; in brief, parents' classes aim to establish unity between the home and the Sunday School.'

"The parents discuss such themes as 'Environment, Good and Bad,' 'Habit,' 'Home Government,' etc. The Sunday I visited this class they were discussing 'Children's Duties.'

"The Mormons believe that Christian character is as important as the 'Almighty Dollar.' Their schools are well equipped because they put money into them. They do not hope to carry on their Sunday School work with 'penny collections' as some schools do. When the Mormons go in the Church they contribute one-tenth of their income each year, besides giving hours and days to their Church and Sunday School work free gratis. No wonder the Mormon Church is growing so rapidly. It can make many another church blush with shame."

Mr. Knapp further draws the following contrast:

"After visiting this Mormon school from ten to twelve o'clock, I visited one of the Methodist schools at Salt Lake. I was told it

was one of the largest and best in the city. The contrast was great. Instead of beginning at 12:15 the school began at 12:25 because the church service ran over ten minutes. The Sunday School was only one-fourth as large as the church attendance. There were not enough teachers. The singing was poor; not all of them opening their hymn books and some classes did not sing at all. There were few adults, and twice as many girls as boys. The poorest feature was the responsive reading. On the first verse only one class responded. Many late comers broke into the opening service. There were whispering and laughing during the opening service, and even during prayer. This is not an over-drawn picture; I can reproduce it in many a city in this country to-day.

"Facts are stubborn things and yet there is nothing so eloquent as facts. The non-Mormon churches will have better Sunday Schools when they get their eyes open to the great work done by the Mormon schools. If the Mormons believe so thoroughly in Sunday School work and early religious instruction that they readily give money, time and ability to it they deserve to come to the front; and if the dormant constituency in the average non-Mormon church does not consider the Sunday School worth while, their churches or schools deserve to go to the wall. Let us hope that during the next decade the non-Mormon churches put at least fifty per cent as much thought, time and money into their Sunday Schools as the Mormons do."

FROM THE MISSION FIELD.

Baptisms.—Two converts were baptized in Buck's Ford, near Ashford, Kent, on August 1st last. The ordinance was administered by Elder D. Frank Ottley.

A baptism was performed on the 29th ult. in the Public Baths, Reading. Two converts were baptized by Elder Ezra T. Benson.

Three converts were baptized in the Turkish Baths, Sunderland, Sunday, the 1st inst. The ordinance was performed by Elder Albert B. Barton.

District Meetings at Portsmouth.—On Sunday, August 25th, 1907, two successful district meetings were held in the Albert Hall, Portsmouth. President Soren Peterson and six traveling Elders were present. The meetings convened at 2:30 and 6:30 p.m, and were very well attended, many strangers being present. The Spirit of the Lord was enjoyed by the speakers, and the Gospel message was set forth in a plain and convincing manner. Saints and visitors listened with marked interest, and many expressed themselves as being highly pleased with the services.

Liverpool Saints at Calderstones Park.—Saturday afternoon last the Saints and friends of Liverpool, Birkenhead and Bootle branches, numbering one hundred souls, went on an excursion to Calderstones Park, about five miles outside Liverpool. The happy company was carried in wagonettes to the Park, and from the moment they arrived till the hour of returning it was one continuous round of enjoyment. An excellent program of songs, humorous speeches, recitations, etc., was rendered, after which a program of athletic sports was carried out. The running and jumping contests proved very interesting and attractive features, and the baseball match between the Elders was watched with unflagging interest by a large crowd of spectators. At the close of the sports the party sat down to refreshments, to which they did full justice, and as the sun sank to rest behind the western hills, they bade good-bye to Calderstones and started for their homes, well pleased with the outing.

"Republic's" Safe Arrival.—The White Star Line steamer *Republic*, which left Liverpool for Boston on the 14th ult., arrived in the latter port, all well, on the 22nd ult. The vessel carried a company of Latter-day Saints, in charge of President Miles L. Jones, assisted by Elders A. W. Carlson and Ashby D. Boyle. The following account of the trip is taken from a letter addressed to President Charles W. Penrose: "It gives me pleasure to inform you that we arrived at Boston all right; all the Saints and Elders were feeling fine. We had a rough voyage for a considerable part of the way, and many were sea-sick; but the last three days were fine and the people felt better. On Sunday morning a Roman Catholic service was held in the dining-room, but there were few in attendance. In order to put our doctrines before the people, Brother Carlson and I went to the chief steward and asked him if he would grant us the privilege of holding a meeting in the evening. He laid the matter before the purser, who referred it to the captain, with the result that we were granted permission to conduct services from seven till eight o'clock that evening. The steward posted up a notice of the meeting in the afternoon, and when the hour arrived the large dining-hall was filled with people, about two hundred and fifty being present. Elders Heber C. Smith, Brigham Casto and I addressed the meeting in turn. We were blessed with the Spirit of the Lord, and all present seemed to enjoy the service. The people were anxious to get our literature. I gave away all the books I had and wished I had had more. We had many good conversations afterwards. A concert was given on board on the evening of the 21st ult., for the benefit of the Seaman's charities. Several of the Saints took part on the program, which had the effect of making us many friends. The sum of seven pounds ten shillings was realized. The officers, stewards and assistants treated us very courteously, and did all in

their power to make us comfortable. Praying the Lord to bless the president of and all the missionaries and Saints in the European mission, I remain, your brother in the cause of truth,

MILES L. JONES.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

JESUS THE CHRIST.

LESSON XXIV.—AFTER THE FEAST.

General reference: John 8: 1-32.

I. The woman taken in sin.
   1. The sinner accused by Pharisees and scribes. (a) At first ignored by Jesus. (b) Their persistency brings them discomfiture.
   2. The judgment pronounced: "He that is without sin among you let him first cast a stone at her." (a) The law which the accusers invoked required this (see Deut. 17: 7; also 13: 9). (b) Self-convicted, they leave in disgrace; (see Rom. 2: 1, 22; compare Matt. 7: 1, 2; Luke 6: 37; and II. Sam. 12: 5-7).
   3. Mercy to the repentant sinner, "Go and sin no more" (compare John 5: 14), see also other instances of severity tempered by mercy (Luke 7: 36-50).

II. Jesus proclaims Himself.
   1. "I am the light of the world" (John 8: 12; compare 1: 4, 5, 9; 3: 19; 9: 5; 12: 35, 36, 46).
   2. His testimony challenged through alleged lack of witnesses.
   3. He names the Father and Himself. (a) Two witnesses sufficient. (b) The law cited and applied (John 8: 12-18; see also 5: 37; compare Matt. 3: 17; 17: 5).
   4. He testifies of the Father. (a) His mission to do the Father's will (John 8: 28, 29; compare with preceding verses; see also 5: 19, 30; 14: 10, 11). (b) Father and Son bear record of each other.
   5. He predicts His approaching death.

III. Freedom promised to those who accept the truth (John 8: 31-59).
   1. The bondage of sin. (a) The people resent the claim that they are not free. (b) The lineage as "Abraham's children" no protection.
   2. The accuser's challenged. (a) The Savior's truths and their falsehoods contrasted. (b) Their failure to hear and understand Him explained (John 8: 46-51).
   3. Jesus greater than Abraham (verse 58).

THE REFINER'S FIRE.

He sat by a furnace of seven-fold heat,
As he watched by the precious ore,
And closer he bent with a searching gaze
As he heated it more and more.

He knew he had ore that could stand the test,
And he wanted the finest gold
To mold as a crown for the king to wear,
Set with gems of a price untold.

So he laid our gold on the burning fire
(Though we fain would have said him nay),
And he watched the dross that we had not seen
As it melted and passed away.

And the gold grew brighter and yet more bright
But our eyes were so dim with tears,
We saw but the fire, not the Master's hand,
And questioned with anxious fears.

Yet our gold shone out with a richer glow,
As it mirrored a form above,
That bent o'er the fire tho' unseen by us
With looks of ineffable love.

Can we think it pleases His loving heart,
To cause us a moment's pain?
Ah, no; but He saw through the present cross
The bliss of eternal gain.

SELECTED.

DIED.

BEGGS.—At Wattstown, near Airdrie, Scotland, Sarah Beggs, the beloved daughter of William and Sarah Beggs, age 6 years.

MCDONALD—At Paisley, Scotland, Isabella McDonald, the beloved daughter of James and Janet McDonald, age 27 years.

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EDITED, PRINTED AND PUBLISHED BY CHARLES W. PENROSE, 295 EDGE LANE,
LIVERPOOL:
FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS IN GREAT BRITAIN.